8:Cook M-3 (1900-1901) 1909
SP8 Bororo SP8

437 signs than by words. "*Caiba!*" again said my companion to the second copper-colored figure. "Big knife," he replied. The third man explained by shivering and acting cold, and going through the motions of drawing on a shirt and pulling it down, that he wanted a shirt; while the fourth and fifth wanted cloth.

To the first, we explained by words and signs, "Axe, none, —tramp, tramp many days—mule, one—trail bad." Neither did we have a shirt for the third man. But he insisted upon having one, saying, "*Boé*, sick; *Boé*, cold"—me sick, me cold. I was uncertain what to do to satisfy him and obtain his beautiful bow and arrow. But at this juncture, one of our men, a stripling of nineteen years, came to the rescue, offering his undershirt on condition that I get him another. When the garment was brought in, however, and displayed to the big Bororó, and was seen to be even smaller than its slim owner, the savage exclaimed in dismay, "*Baikymo!*"—no, no, me fat! and he passed his hands over his big body. Finally, I remembered that I had a small tent which I could not use. This I tore up and made all the men happy who wanted cloth and shirts. The Bororó do not appear to make any use of [281] the skins of animals for covering, and apparently, have no knowledge of tanning.

[571] They always joined in helping one of their number who was making a trade with us, by lauding the object offered, and demanding a good return from us. We were sometimes flooded with certain articles of their manufacture. One day, [532] some queer little dolls were brought to me, which I traded for [126] as I had none; but the next day I was surfeited with them as they are easily made.

152 The little black box, my camera, caused the savages much anxiety. They would take to their heels whenever they saw me pointing it toward them. It is useless to try to explain to them how it works, for it is so far beyond their comprehension that they cannot possibly understand it. It is an inscrutable mystery to them, and they regard it with super- 000 stitious fear. A contrivance that can stamp and preserve in